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PERFECT DISCOVERY
OF THE
LONGITUDE.

By Sir RICHARD COCKS, Bart. *of Devon*

Dedicated to the Earl of Peterborough.

The Second Edition.



L O N D O N;

Printed for JOHN CLARK, at the Bible and
Crown in the Poultry, near Cheapside,
M DCC XXII.

Price Four-pence.

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LONGITUDE

By SAMUEL JOHNSON, Esq.



Dedicated to the Trustees of the British Museum

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L O N D O N

Printed for John Cunniff, at the Bible and
Crown in the Strand, near Chancery
MDCCLXXII

Price Four Shillings



To the Right Honourable

CHARLES

Earl of Peterborough.

My Lord,



AM undertaking a great Business, in which I shall want the Patronage and Protection of great Friends. I had the Honour to know you before Dr. Friend made Your invincible Courage, Your incomparable Conduct, and vast Successes notorious to the

The Epistle Dedicatory.

World: And then I perceiv'd something great and uncommon in all Your Lordship's private Actions and Conversations. It may be therefore very reasonable for me to desire and be glad of so considerable a Patron, on such a necessary Occasion. And perhaps Your Lordship's Generosity which makes You munificent to those that want (for no other Reason but because they want) might pardon my Impudence for the sake of my Necessity. But I know the carping envious World will expect something that is a better Reason, or otherwise they will tax my Conduct, and censure my no Want of Assurance. But if I may find Your Lordship's Favour and Protection, I shall contemn their Censures, and laugh at their Impertinencies. But when in Print I give You my Reasons, it is impossible to conceal them from those I neither fear nor court. I presume to say that I have a Right to Your Patronage, Favour and Protection; For I am fighting Your Battles. I am sure You have not forgot the Dazes the Pope put You in when he lately confin'd You, which may be esteem'd a sharp Imprisonment to a great Soul, that is desirous to see what is doing in the remotest Kingdoms, and all the Secrets and Intrigues that are to be found in the most distant Nations. Your capacious Mind must therefore conclude it to be a severe Imprisonment, to be confin'd within the Bounds of the largest Empire. In Order therefore to revenge
Your

The Epistle Dedicatory.

Your Honour's Quarrel, I have brought a Quo Warranto against the Pope.

I must acquaint you with one Secret which I came by with great Interest, and no small Charge and Cost. You know, My Lord, every Thing is to be sold at Rome. There was an old Record in the Vatican, which I have now by me, and which I purchas'd at a great Price of the Library-Keeper, by which it appears, That St. Peter came over into England with Joseph of Arimathea; and settled in a Place call'd from him Petersburg, from whence you have your Title. I have demonstrated that the Pope can have no Title, nor the least Pretensions to be Heir, Successor, Administrator or Executor to St. Peter. And I question not, by this Record and other Originals I have now by me to maintain that your Right is superior to the Pope's. It was (probably) for that Reason, for that Jealousy, the cunning Pope confin'd you. And if you venture Your Person amongst them again, you will hardly escape their Sword or Poison. It is visible that you have more Right than the Pope to those Immunities he claims from St. Peter, your solid Judgment, your Vivacity and Activity, beyond your Age, demonstrate you to be more infallible than the Pope. There is no Record in the Vatican that St. Peter held Antioch by Commendum, or that he

The Epistle Dedicatory.

was ever so much as at Rome. My Lord, I will take it upon me to prove that Pope has no Title to his Pretensions. But let his Title be what it will, I question not the proving of your Title to be better than his. I therefore, again, beg you to take Care of a Person so valuable to the Universe: Since so many Great Powers are rightfully vested in you, which alone are sufficient to create many dangerous Enemies to you.

MAY Your Honour live long, and be happy. And may I find Your Favour and Protection, which I ask on no other Terms, but as I hope to merit it, by my faithfull performing, what I have so heartily and chearfully undertaken.

I am

Dumbleton,
March 13. 1744.

My LORD, &c.

R. C.



T O

Sir J---N B---R.

SIR,

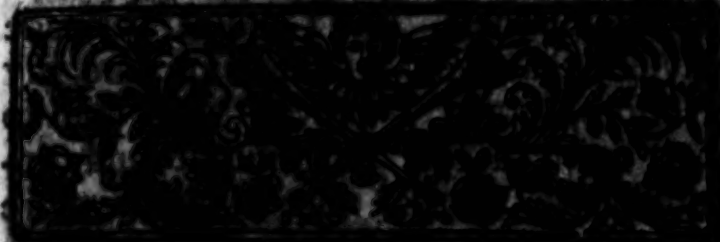
I HE bad Weather confining me, I thought I would do something, not only to divert, but to benefit myself, and Country. And observing in the Votes something relating to the Longitude, I remember'd formerly, That a Premium was offer'd to those that made the Discovery. I knew the Bishop of Bangor, and his great Opponents were all wise Men, and concluded, that they would never quarrel for nothing. So I concluded it was about the Premium, for this Discovery. I know the Latitude has been long discover'd; but the Longitude was still a Secret. I have perceiv'd those great Mens
Over

The DEDICATION.

Overights, and have attain'd to a perfect
Discovery of the Longitude. And when I
had finish'd it, I shew'd my Labours to a
Friend who laugh'd at me, and told me, that
I mistook: For that the Longitude, that
they meant was for the Benefit of Navigati-
on. I own this put a little Damp upon my
Spirits; but upon Second Thoughts, I con-
cluded, That if the Longitude of the Church
was not timely discover'd, our Spiritual Pi-
lots, would make Shipwrack of the Nation,
whilst they endeavour to preserve the Church
from Danger. I have by my Discovery
plac'd the Church in Eternal Tranquility, in
a safe Harbour out of all Danger, which a-
lone is worth all the Premium that is offer'd
for the other Longitude. I desire only to
have the Premium for this, till the Discove-
ry of the other is made out and approv'd
of; giving Security to pay it then to the Dis-
coverer. I hope you will please to be one of
my Securities, and offer it to the Speaker,
in Order to have the Opinion of the House,
which will much oblige,

S I R,

your to prove the
to be as possible to the



Terms I could I permit you to
lay aside and in your Trade, and
those other unchristian Advantages which

PERFECT DISCOVERY

OF THE
LONGITUDE

World, at least in these Kingdoms; and
to explain this have the

H.B. best Rule to try and
examine the Verity and
Excellency of our Religion
and every Part thereof is
by the Attributes of God

And whatever Principle or
receiv'd Opinion does not square with
those, is the Invention of Man, and not
the Revelation of Heaven

Let us by this Rule try and ex-
amine our differing Thoughts about the
Church. For my Part, I will endeavour

your

your to prove the *Establish'd Church* to be as near as possible to the *Primitive Churches*. And I almost persuade myself, that you would come into my *Notions*, could I prevail with you to part with a few insignificant and unintelligible Words. But I might more plainly express myself, and in rougher Terms say, could I persuade you to lay aside and smother your *Pride*, and those other unchristian Appetites, which alone induce you to be so fond of your *Opinions*.

I think it demonstrable past all Contradiction, That the *Establish'd Church* is *Primitive*, *Apostolical*, and the best and truest Church in the World, at least in these Kingdoms; and to explain this, give me leave to set before you a short View of the Institution of Religion, and of *Primitive Christianity*.

THE *Christian Religion* was not introduc'd by Force, or the Assistance of the Powers of this World; but from the Conviction of Mens Minds, from the Excellency of the Doctrines, and the Certainty of the Miracles, which were of that Force, and Nature that they alone were sufficient to demonstrate the Author to be GOD. And that

that God, chose Apostles whom he instructed and inspir'd with his Holy SPIRIT, by which also they work'd Miracles to prove their Authority and Mission. And after this, God the Saviour of Mankind ascended into Heaven, He commanded these his Messengers to preach his Doctrines; and to instruct the ignorant World. And when they had convinc'd and perswaded any Number of People to believe in the Crucify'd Jesus, they then appointed one eminent for his Wisdom and Piety to instruct and oversee them, and him they call'd Bishop. And this Bishop and his Congregation made a Church. And in that Church the People had a Share in the Government with the Bishop. For the Bishop could neither excommunicate, or absolve, without the Approbation of the Congregation. He and they consulted of every Thing proper for the advancing of Piety, and the propagating their Religion, and of whatever concern'd the Good of the Community. And though the Bishop and the People made the Church: Yet the People might more properly be call'd the Church. For tho' the Bishop dy'd; the Church remain'd. So that there may be a Church without a Bishop.

but hardly more than a Titular Bishop:
without a Congregation, or Shepherd:
without a Flock.

THE first Churches pretended to no
more Power than to censure an Offen-
der, and to turn out from them those
they had censur'd. And whoever ab-
sented, or withdrew himself from his
Church, without a justifiable Cause,
was esteem'd a Schismatick. And
Schism was esteem'd no small Crime in
those Days.

THERE were then no particular
Forms of Prayer: Or the same Decen-
cies requir'd to be observ'd in all
Churches. And tho' their Churches dif-
fer'd in their Forms, Decencies or Me-
thods: Yet if they observ'd the more
needful Things, those Things that were
commanded by God, they were no
ways uneasy one with another.

AND in Process of Time, when
whole Nations were converted, they
kept as near to the Primitive Patterns
as possibly they could: as in this
Nation, we all own, that Unity and
Submission to the Magistrate is recom-
mended to us by God. And when
there were such vast Numbers convert-
ed, it became impracticable for them to
meet, and consult about the good Go-
vernment.

verment of the Church in any one Place. And yet since they were one People under the same Government, and of the same Religion, they concluded it to be highly necessary to have Unity and Conformity and a general Meeting. They therefore added their Bishops to their Legislators. And then at their Legislative Assemblies they consulted of every Thing that might be thought beneficial to the Church which was the Community of the whole Nation: For here was the King in Person, the Lords in Person, the Commons and Clergy by their Representatives. So that our *Parliament* is only a great Church, after the Modern and Pattern of the small Primitive Ones. Which is demonstrable from the Bishops being made a Part of the Legislators. For in the Primitive Times the Bishops never concerned themselves in mere secular Affairs. The most famous Penist, and the finest Hand and Invention can't draw the Picture of a Giant from the Features of an Infant, I with a more lively and true Resemblance. There is not any the minutest Feature missing; nothing that is unlike in any Part.

Primitive Churches (the same) N I

In our *Parliament* we establish Forms
of Worship, Decencies, Ceremonies,
and useful Laws to promote Piety, and
to discourage Immoralities: And we
are all present in Person or by Proxies.
And what we establish in Religious
Matters, we call *Church*, as we call
*The Act of Uniformity of the Church of Eng-
land*. And therefore, everyone in that
Manner consenting to those Laws, those
who refuse to hold Communion with
us, (or absent from us), are certainly
those whom the Primitive Churches
term'd Schismatics. And the Talk of
other Churches is whimsical and chimerical.
A Church without any Power
is like a King in Leading Strings, a
Thing very odious to all High-Church
Men. ~~the most absurd notion of a Church~~
There is no other Church in the
Nation but the *Parliament*. Who but
they, can alter or relax any Thing that
is made from us. ~~the most absurd notion of a Church~~
And whereas Things to come are
as well known in Heaven as Things
past: I cannot but imagine, that the
inspir'd Apostles foreseeing the abomi-
nable Wickedness and Follies that would
possess the Clergy, in these latter Days,
when they instituted and form'd the
Primitive Churches (the Patterns for
the

the latest Posterity to imitate) they settled and intrusted not only an equal, but a Superior Power in the People, lest their Teachers should take too much upon themselves, and impose upon the People to gratify their own private Covetousness and Ambition. And I am the more inclin'd to be of that Opinion, when I reflect upon what must readily occur to every one.

To illustrate this, let us but cast an Eye, and examine the Worship and Religion of those Countries, where the Priests have cheated the People out of their Share of the Government of the Church. And we shall find in those Countries where the Priests domineer, their Prayers are in an unknown Tongue, and there is nothing but Idolatry, Superstition and Foolery, Inquisitions, Racks, Fines and Gibbets made use of, instead of Reasons and Arguments to convince and convert.

But I need not have went beyond Sea for Examples. For whoever remembers the History of King Charles, may easily perceive, when the insolent *Laity* got the ascendant over that weak Prince, in Order to exalt, what he call'd the Church; what Ears were nail'd, cut off, Cheeks burnt, and Fines im-

lerable

lerable set; and what Fooleries and Innovations were introduc'd!

IN our Church, I mean the Parliament, if we consider the Parts that great Body is compos'd of, we must conclude it to be a Royal, Holy, August and Wise Assembly. *Royal*, in Relation to the King, who is Head of this Church; *Holy*, in Relation to the Bishops, who are the Most and Right Reverend Fathers in God: *August*, in Relation to the most potent and honourable Nobility: *Wise*, in Relation to the Commons, chosen out of the choice Men of the whole Nation. And can any Man doubt or fear to call this select Body, the Church, which I have before prov'd to be as near in every Thing to the Primitive Church, as the Nature of the Thing would admit of. They can make no Laws, but such as every one, either in Person or by Proxy, consents to.

THUS I have prov'd our Parliament, not only to be like and near the Primitive Churches establish'd by the Apostles; but from the Excellency of its Composition to be the fittest Body of Men to be entrusted with the Government of the Church.

SOME Men in other Countries may quarrel, and say, That by the Laws of the

the Gospel, the Magistrate has no Power to order Decencies, or to prescribe Modes or Forms of Worship. But that Argument can be of no great Weight or Force with us : For here, as I observ'd before, every one gives his Consent either in Person or by Proxy. So that these Forms and Decencies may be call'd his own Choice. And Men, one would think, should more readily obey, and comply with Laws of their own making, and consenting to, than to those Laws that are forc'd upon them, and cram'd down their Throats, more to serve and qualify other Mens Pride and Purposes, than for their Good or Conveniency. Here every one consents, or is concluded by a Majority. Here's no Possibility of private Views (except in Times of general Corruption). Here can be nothing propos'd, nothing pass'd into a Law, but what must tend, or be thought to be for the Publick Good, and probable to promote Piety, and to advance the Interest of Religion. It is easy to believe, this Church was Primitive, co-eval with Christianity in these Kingdoms.

SIR *Henry Spelman* in Page 118, observes, That *Anno Dom. 605*, Matters both of Church and State were often

concluded in the same Assemblies, with the Consent and Approbation, as well of the Clergy, as the People, *i. e.* With the Consent of the Bishops, the Lords, and the Elders, and wise Men of the whole Kingdom.

BUT since by the Bigotry, and Ignorance of the People, and by the Influence, and Cunning of the Priests over them: Or by the Arts, or rather Follies, of some great Men, to serve some base, mean Ends or Turns; *Papery* got Ground, and was predominant. In Time, like a Torrent, it drove all down before it. And when the Tyranny, Idolatry, and Insolence grew intolerable, our Church, *i. e.* our Parliament, took Courage and Resolution, and expell'd a foreign Yoke and Usurpation, and made a Reformation, wherein they threw off the idolatrous Part, and the gross superstitious Pollutions, and have establish'd innocent Ceremonies, better Forms and Ways of Worship, conformable to the Word of GOD. And certainly, as they, and only they, have a Right to, and are in full Possession of this Power: They are fitter to govern and make Laws, than a mean, perjur'd, ambitious, vicious Part of Mankind, who call themselves the Church, without any the

the least Grounds or Pretences to any Power or Authourity, than what they receiv'd from the *Parliament*, (which is the only *Church* in this Kingdom, as I will more fully make evident, by and by, from their own Mouths and Testimony.)

AND had this *Utopian* Church the Power they would have, and have so long pretended to; could they make Laws, What would be the Consequence of their Power? All the End of their Power would be to distress you; and in Hopes of the better supporting their own Grandeur, they would endeavour to set up a Popish abjur'd Pretender, which must most assuredly end in the Ruin of us, and themselves.

WHAT I have observ'd in Relation to the Parliament, agrees with my first Rule to try and examine Religion by: But the Clergy, without Grounds, pretending a Divine Commission to be Embassadors of Heaven, and to have Apostolick Missions, and indelible Characters, which serve them with Impunity to commit all the most barbarous Villanies, and yet protect them from the Secular Arm: And at the same Time they tell us, though they are the worst, and most scandalous Part of

Mankind, that they, and only they, can beneficially administer the necessary Sacraments. These Things are so horrid, false and blasphemous, they cannot agree with the Rule I laid down to try Religion by.

THESE Men are forc'd to derive their Succession from *Idolators*: Nay, if we believe what many of the best Writers say, from *Antichrist*; which is little better than from Satan himself.

THESE are invisible Miracles, and theirs is an invisible Church.

IT cannot be conceiv'd that the Embassadors of GOD should be perjur'd Incendiaries, and the worst Men in the Kingdom, and yet not forfeit their Commissions. Sure these Notions are blasphemous, wicked and abominable: For our God is of purer Eyes than to behold Iniquity: Or than to patronize Cheats.

NOW I will shew you the Notions the Clergy themselves had, of these Matters, at the Beginning of the Reformation, before *Laud* hatch'd this Generation of Vipers.

FULLER, in his *Church-History*, tells us, That in the Beginning of Q. Elizabeth's Reign, the bloody Bonner (Bishop of London in Q. Mary's Days) was imprison'd

son'd in the *Marshalsea*, which was in the Diocess of *Horn* then Bishop of *Winchester*. *Horn* had Power, by an Act made the Fifth of *Elizabeth*, to tender the Oaths of Supremacy to any one in his Diocess. By Virtue of which he tender'd them to *Bonner*; but he refus'd to take them, and was therefore indicted in the *Queen's Bench*. *Bonner* appear'd to the Indictment, confess'd the Fact; but deny'd himself to be culpable for many Reasons, which were all over-ru'd, except this one, *viz.* That *Horn* was not Bishop, when he tender'd the Oaths: Nor indeed could he be so, having deriv'd his Orders from the Popish Bishops, all which were before depriv'd by the Pope. And because *Parker* had bespoke his Election Dinner at the *Nagg's-Head* in *Cheapside*, The *Papists* reported, that he was consecrated at the *Nagg's-Head*. The Queen therefore call'd a Parliament to put a Period to these Calamities and Controversies, and to clear the Legality of her Bishops, It is enacted, That all Persons that have been, or shall be made Archbishops, Bishops, Priests and Ministers of God's Holy Word and Sacraments; or Deacons after the Form and Order prescribed (in the said Order and Form, how Arch-

Archbishops, Bishops, Priests, Deacons and Ministers should be consecrated made and order'd) Be in very Deed, and also by Authority hereof, declared and enacted to be, and shall be, Archbishops, Bishops, Priests, Ministers and Deacons, and rightfully made, consecrated and order'd, any Statute, Law or Canon, or other Thing to the contrary notwithstanding.

AND afterwards, *Whitgift* Archbishop of *Canterbury*, in his Letter to that Queen, tells her, That what passes in Relation to the Church, as a Canon, may by her Authority be observ'd or alter'd at her Pleasure. But if it passes by Parliament, it cannot be alter'd, but by Parliament; which sufficiently proves the Parliament to be the only Church in these Kingdoms. If there was any other Church, at the Time of the Reformation, why should not that Church work and bring about the Reformation. And if there was any other Church then, why should that Church put the Parliament to the Trouble of making the *Act of Uniformity*, or since of canonizing *K. Charles I, &c.* If the Parliament was the Church then, when did it cease to be so. And if the Parliament invaded the Rights of the Church, why would the Church tamely

tamely submit, without so much as the least Complaint: Not one Sigh on that Occasion, for the Danger of the Church did I ever hear of. If there was then no other Church than the Parliament: When did this great Church begin, and from whence had it its Power? I have traced out its Pedigree, and its Original is truly this: Its Father is the Pride of the Clergy, who begot this Church on the Follies and Viciousness of the People. This Church is visible in its Power, invisible to know where to find: She is very formidable, she can swear, lye, forswear, and commit all Villanies imaginable. She can make Rogues of the best, and most sincere Christians; and Saints of the most vicious and debauch'd. She can disturb the Peace of the Nation; can burn the Dissenters Places of Worship. She is always in Danger, and whoever hurts her, knows nothing of the Matter, for she is invisible.

O Prodigy of a Church!

*Finge, Roberte, Deum, si tu vis fallere plebem,
Tantum Religio poterat suadere malorum.*

ADDENDA.

A D D E N D A

" A Priest has no such Thing as an indelible
 " Character ; What Difference do you find
 " betwixt him and another Man after Ordination ?
 " only he is made a Priest, (as I said) by Desig-
 " nation, as a Lawyer is call'd to the Bar, then
 " made a Serjeant : All Men that would get Pow-
 " er over others, make themselves as unlike them
 " as they can ; upon the same Ground the Priests
 " made themselves unlike the Laity."

" MATHIAS, 'tis an ignorant Thing for a
 " Churchman, to call himself the Minister of
 " CHRIST, because St. Paul or the Apostles
 " call'd themselves so. If one of them had a
 " Voice from Heaven, as St. Paul had, I will
 " grant he is a Minister of CHRIST ; I will call
 " him so too. Must they take upon them as the
 " Apostles did ? Can they do as the Apostles
 " could ? The Apostles had a Mark to be known
 " by, spake Tongues, cured Diseases, trod upon
 " Serpents, &c. Can they do this ? If a Gentle-
 " man tells me, he will send his Man to me, and I
 " did not know his Man, but he gave me this
 " Mark to know him by, He should bring in his
 " Hand a rich Jewel ; if a Fellow came to me with
 " a Pebble-stone, had I any Reason to believe he
 " was the Gentleman's Man ?"

* *Selden's Discourses*, p. 70.

† *Ibid.* p. 74.

F I N I S

